

THE
CHILD'S MAGAZINE,
AND
SUNDAY-SCHOLAR'S COMPANION.

AUGUST, 1832.



EXTRAORDINARY CASE.

At an asylum in Hartford, United States, is a girl who is blind, deaf, and

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dumb. Her name is Julia Brace, and she is described, by one who saw her, as having nothing disagreeable in her countenance, though, her eyes being always closed, there is a want of expression. Her complexion is fair, and her smile sweet and gentle. When sitting, she bends forward, owing to her habit of fixed attention to her work. Many strangers have waited to see her thread her needle, which she never does without the assistance of her tongue.

Her parents are very poor, and have several younger children, towards whom Julia when at home was very kind. She paid great attention to articles of dress, preferring those that were of a fine texture; and in cold weather she kneeled down to feel if her brothers and sisters wore shoes and stockings, while she was without them; at which she manifested uneasiness. She amused herself by weaving strips of thin bark with pieces of leather and thread, and formed them into bonnets and vandykes for her cat.

Sometimes she has been left to take care of the younger children. On one of these occasions her little sister broke a piece of earthen-ware, and Julia, imitating what she thought her mother would have done, gave the offender a blow; but laying her hand on her sister's eyes, and finding that she wept, she took her in her arms, and with the greatest tenderness soothed and comforted her.

Some charitable persons relieved her parents of their burden, and placed Julia at a school kept by an elderly lady. Here her sagacity was continually on the stretch to comprehend the employments of the children and imitate them. Finding that a great portion of their time was occupied with books, she would take one, and patiently for a long time hold it before her sightless eyes. She would spread a newspaper before her favourite kitten, but when, on her putting her finger to its mouth, she perceived that it did not move, like

those of the scholars when reading, she would shake the animal to express her displeasure. But her principal engagement was in needle-work and knitting: here she would sit for hours absorbed in her work, till it became necessary, for her health's sake, to rouse her to take exercise. Counterpanes, beautifully made by her of small pieces of calico, were frequently sold to aid in purchasing clothes for her.

It was occasionally the practice of gentlemen who visited her, to give her their watches, and employ her to restore them to their right owners. They would change their places, and each strive to take the one that did not belong to him; but no plan could induce her to give up a watch except to the person of whom she had received it. She has ever been remarkable for the principle of giving every one his own; nor has she ever been known, under any circumstances whatever, to take what did not belong to her; and

before she will consent to accept a present, it is necessary to assure her repeatedly, by a sign which she understands, that it is for her.

In 1825, on application being made, she was admitted into the above-named asylum. After her admission, attempts were made to teach her the alphabet, by means of letters raised and also indented. She learned to trace their forms with pins on her pincushion; but it was evident that letters conveyed no idea to her mind, and the attempt was given up.

It has been observed, that when persons are deprived of one sense, they generally have a peculiar quickness in some other sense, which partly supplies the want of the one lost. Julia is deprived of the advantages derived from the eye, the ear, and the tongue; but her *touch* and *smell*, particularly the latter, are extremely acute.

Having from her early childhood been accustomed only to a humble dwelling

and small rooms, it was expected, that when she entered the asylum, she would be surprised by its spaciousness. She, however, immediately set herself to work to examine the size of the apartments, and the height of the stair-case. She kneeled down, and smelled at the thresholds; and now, however strange it may appear, she never makes a false step on a flight of stairs, nor enters a wrong door.

Her neatness and love of order are remarkable. Her wardrobe is so exactly arranged, that it is impossible to displace a single article in her drawers without her perceiving it, and restoring it to its place again. When the large baskets of clean linen are weekly brought from the laundress, she selects her own garments without hesitation, however widely they may be dispersed among the mass; and if any part of her dress wants mending, she is prompt and skilful in mending it.

Since her residence in the asylum, a

box for charitable donations has been provided; this she frequently poises in her hand, and shows signs of pleasure when it is heavy; having long since understood that money is the medium of supplying her wants.

Her habits are peculiarly regular and consistent, yet occasionally there are things for which it is difficult to account. One morning in summer, finding herself, whilst sitting at her needle, incommoded by the heat of the sun, she arose, opened the window, closed the blind, and again resumed her work.

At the tea-table with the whole family, on her sending her cup to be filled again, one was accidentally returned to her which had been used by another person. This she perceived at the moment of her taking it into her hand, and pushed it from her with some appearance of disgust, as if her sense of propriety had not been regarded. There was not in appearance the least difference in the cups.

Persons intimately acquainted with her say, that she constantly observes the Sabbath. On this day she composes herself to unusual stillness, and sits as if in meditation. Her needle-work, from which on other days she will not be debarred, she never attempts to touch.

Julia Brace leads a life of perfect contentment, and is an example to all young persons in this respect, and a reproof to those who with ten times her advantages are dissatisfied.

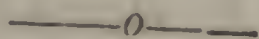
Spring wakes her lone heart to gladness: she gathers the first flowers, and even blades of grass, and smells at them with delight, bordering on rapture. Sometimes, when apparently in deep thought, she is observed to burst into laughter, her ideas producing not only cheerfulness but mirth. The society of her female companions at the asylum is soothing to her feelings; and their kind offices, giving her their arm to guide her in their walks, or an affectionate pressure of the hand, awaken

signs of gratitude and friendship. One of the pupils was sick, but no one supposed that the blind and deaf girl, surrounded by so many, was conscious of the absence of one. A Physician was called in, and the female superintendent made Julia understand his profession ; pressing a finger on her pulse. She immediately arose, and took him by the hand, led him to the side of the invalid, and placed his hand on her pulse. Many other instances might be related.

Julia Brace is the only instance of which we have heard, except one born in Europe, named James Mitchell, of so great an affliction ; but he was so irritable, that few experiments could be tried for his good. Julia has always been remarkably mild and docile.

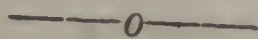
Instances like these should teach us to be thankful to God, who has given us the use of all our senses. He could have made all men deaf, blind, and dumb ; but how uncomfortable must

the world in this case have been. Whilst we praise him for what he has given, let us use our senses properly, and look forward to that state where all our faculties will acquire a perfection beyond what is possible in this life.



TRUST IN GOD.

“I REMEMBER,” says the pious and excellent Rev. Joseph Caryl, in his commentary on Job, “a woman who had a child eight or nine years of age. Once they were reduced to such a strait, that hunger began to pinch them sore: at length the child, looking earnestly at the mother, said, ‘Mother, do you think God will starve us?’ ‘No,’ said the mother, ‘I hope not.’ ‘But if he do,’ added the child, ‘we must love and serve him still.’”



SCHOOLS AND EDUCATION.

THE Jews do not appear to have had regular public schools, like ours, either



boarding or day schools, nor schools like those now established by our Missionaries. The schools of the sons of the prophets, if they are to be called schools, were very different. The way of life of the ancient Jews was laborious, and that constantly, so that they needed the help of their children, and brought them up to work from their childhood. Thus we find Gideon, Saul,

David, and his brothers, and Elisha, all engaged at an early age in the different labours of a country life; and we may remark, that, in the cases I have named, as well as those of Amos and others, God chose persons who were engaged in the duties of their callings, to perform services for him in various ways.

It was much the same in other nations. The word school is originally Greek, and signifies leisure, as denoting the place where people met who had no particular business to do; so that they had time to amuse themselves. This may surprise some of my younger readers; but I hope there are many amongst them who really prize the instructions they receive. We read, (Prov. i. 7,) that fools despise wisdom and instruction; and that a wise person "will hear and increase learning;" (ver. 5;) and that "when wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee; to

deliver thee from the way of the evil." (Prov. ii. 10--12.) And let it always be remembered, that "the fear of the Lord is the beginning of knowledge." (Prov. i. 7.) No learning can be really good if it be contrary to God's word.

The learning of the Jewish children, therefore, chiefly depended upon the instructions they received from their parents, whom they accompanied as they went about their employments.

Even king Solomon speaks of having been taught by his father; and tells us, in the book of Proverbs, what that instruction was. (See chap. iv.) If king David, amidst all his various wars and the cares of government, could instruct his children, it should remind parents amongst us of their duty, and encourage them to undertake it; and children should be more attentive than in general they are to the instructions of those parents who give up many pleasures and pursuits to teach them.

This method of instruction was plainly

commanded in the law of Moses: (Deut. vi. 6, 7 :) “And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children,” &c. &c. We also learn that this instruction was given rather by conversation than by regular lessons. “And ye shall teach them your children; speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.” (Deut. xi. 19.) Instructions so constantly given doubtless produced considerable effect; but, alas! men forgot the words of the Lord in this as in other things. It is too much the same in our day; and we should be very thankful that there are good persons who come forward to give this instruction, for “that the soul be without knowledge is not good.” (Prov. xix. 2.)

Thus the greater part of the Israelites were made acquainted with whatever was necessary for them, both as to ge-

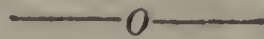
neral knowledge and their own particular occupations. There were, however, some who applied themselves more particularly to study: we read of men of the tribe of Issachar who had "understanding of the times;" (1 Chron. xii. 32;) and the priests and Levites, being in a great measure provided for, had more time for study, and it was required of them. (See Mal. ii.) The Jews relate that the men of the tribe of Simeon were generally employed as school-masters. On this account they were dispersed among the other tribes, which was prophesied respecting them by Jacob. (Gen. xlix. 7.)

There were also schools of the prophets, such as those which Samuel taught at Naioth; (1 Sam. xix. 19, 20;) and at Bethel, where Elijah, and afterwards Elisha, gave instructions; but these were not so much for children as for all persons, whatever their age might be, who desired to know divine things more fully than they could learn

them in a general way. From 2 Kings vi. we find that they laboured, and partly maintained themselves.

In later times the public teachers became more like our schoolmasters; though, even then, they rather resembled the professors and teachers in our universities. The scholars usually addressed their instructors by the title of Rabbi, which means great, or master. This was often applied to our Lord, and also the title of Rabboni, (John xx. 16,) which signifies my great master. We are told that in the Jewish schools this title was only bestowed upon seven persons. Teachers were also sometimes called fathers, and their disciples were called sons. (Matt. xxiii. 9; xii. 27.) The Apostle Paul speaks of having been brought up at the feet of Gamaliel, alluding to the manner in which scholars sat at their masters' feet. The disciples of the Pharisees, (Matt. xxii. 15,) who were sent, hoping that they might "entangle Jesus in his talk," or hear him

say some words that they could misrepresent, were scholars of that sort, and evidently must have been young men, not children. O my readers, whether young or old, when you read the words of Christ, do it in a simple spirit, and with earnest prayer, that you may understand and grow thereby, (Psal. cxix. 27, 73,) and sit at his feet and learn as Mary did.



VISIT TO A SICK SCHOLAR.

LAST evening I took tea with the superintendent of a Sabbath-school. After talking some time about Sabbath-schools, he told me of a little girl belonging to his school, who is sick, and whom he had visited the day before. She is about ten years old, and has been a very constant attendant for a number of years.

After tea, this superintendent said, he wanted to call and see this little girl, and invited me to go with him. I was very glad to go, for I love Sabbath-



school children, and whenever they are sick I want to see them.

Well, we started, and all along as we went, this man continued to talk about poor little Maria, and his former visit to her. It seems she was very much pleased to see her superintendent. She always loved him; but now he was so kind as to call and see a poor sick child, she loved him more than ever. As he went

out, Maria said to her mother, "I wish I had something which Mr. —— would like; I want so to give him something."

Another time, when a little girl who belonged to her class came in to see her, she said, "Poor Sarah, how I wish I had something to give her!" She then asked her mother to go to the drawer, and see if she could not find something among her little things for Sarah. Her mother went, and brought her a beautiful little box. Maria said, "O ma, do give that to Sarah: I shall never want it again. If I should get well, I shall never want it: I want Sarah to have it."

At length we came to the house. It was rather small, but looked very comfortable. We went, in and spent some time in talking with her mother about her sick little child. She is a good Christian woman, and seemed to be a very kind, affectionate mother, for her eyes would often fill with tears when she mentioned something that Maria had said; or told us what distressing turns

she had ; or that she appeared just as a little son of hers did but a short time before he died ; and that she feared her beloved daughter would not live.

She said Maria appeared quite serious at times, for some months ; and two or three times since she has been sick she has been very much affected. Sometimes she has asked her mother to read to her in the Bible. Her mother asked her where she should read. She told her, "About the sufferings of Christ." Her mother asked her if she remembered what she had read in the Bible, and learned in the Sabbath-school, and heard in the meeting-house. She said she remembered all about that, but she feared that she was not prepared to die.

Her mother told us that Maria had always been very much attached to her teacher ; and whenever she passed by the house, or spoke to her, before she was sick, she would run in and tell her mother that she had seen her teacher.

The superintendent went in, and saw

Maria a short time, and then came and asked me to go in.

I went in, and there the poor little girl lay, all pale and weak; and when I first saw her I could hardly help weeping. She looked very pleasant and lovely; she had a small piece of white cloth in her hand, which she was picking to pieces with a pin.

I did not talk a great while with her, because she was too weak.

After asking her several questions about her sickness, how long she had been sick, and whether she expected to get well, &c.; I spoke about the Sabbath-school. She said, she loved to go to the Sabbath-school, and was hardly ever absent. She wanted always to be there on the Sabbath, and when it rained too.

“Well, Maria, what book do you like best to read?”

“I like to read the Bible best.”

“And what person in the Bible do you best like to read about?”

“ Jesus Christ.”

“ Why? what has Jesus Christ done, that makes you like to read about him?”

“ He has died on the cross for sinners, so that they may all go to heaven.”

“ Can all go to heaven?”

“ If they love and obey God, they can.”

“ Can you and I go to heaven, if we love and obey God.”

“ Yes, sir.”

“ Maria, do you love and obey God, so that, if you should not get well, but die, you should go to heaven?” The poor little girl did not answer me. I suppose she feared she was not prepared to die, as she had before told her mother.

I then asked Maria, what I should tell the Sabbath-school children when I saw them. She was silent, and seemed to be thinking. “ Maria, can't you think of something which you would like to have me say to them? Perhaps, if I tell them what a sick child says, it may do them a deal of good?”

She then said, "Tell all Sabbath-school children they must love and obey God. If they do not, they can never go to heaven."

"How do you know, Maria, that none can go to heaven unless they love and obey God?"

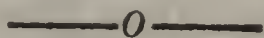
"Because the Bible says so."

"But can't you and I go to heaven, unless we love and obey God?"

"No, sir."

I then entreated Maria to pray to the Saviour for a new heart, and to love and obey God herself now; and told her I hoped she would be prepared to meet all good Sabbath-school children in heaven.

She thanked me for coming to see her, and asked me to come again; and then very pleasantly bade me good bye.—*S. S. Instructor.*

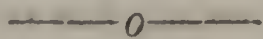


CHILDREN HAVE SOULS.

I SHALL never forget a benevolent

woman calling to see the mother of a sick child, that was really dying. After she had coldly looked upon the little lamb, the poor mother said, "Will you pray with my daughter?" She replied at the door, "No, no, it is only a child." The little creature pushed aside the bed clothes, and exclaimed, with all her remaining strength, "Yes, I am a child, but *I have a soul!*" What a reproof! What will *He* think of such persons, who said, "Suffer little children to come unto me, and forbid them not?" *He* wept over Jerusalem. He was *angry* once,—not with those who spit in his face,—not with those who mocked him,—nor those who plucked out the hair,—nor with Peter who denied him,—nor with Judas who betrayed him,—nor Pilate who condemned him,—nor the Jews who crucified him; but with his disciples, because they would not let children be brought to him. "Forbid them not," he said. Once in spirit he *rejoiced*, but at what? That the devils

were subject to him?—No. That angels attended him?—No: but at the hosannas of children! “Hearest thou what these say?” Yes, he said, “It is written, Out of the mouths of babes and sucklings thou hast perfected praise.”
—*Rev. S. Kilpin's Memoirs.*

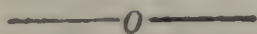


FILIAL DUTY.

AMONG the American Indians, one of the first lessons they inculcate on their children is, duty to their parents, and respect for old age; and there is not, among the most civilized nation, any people who more strictly observe the duty of filial obedience. A father need only to say, in the presence of his children, “I want such a thing done: I want one of my children to go upon such an errand: let me see who is the *good* child that will do it.” This word *good* operates as it were by magic, and the children immediately vie with each other to comply with the wishes of the

parent. If a father sees an old decrepit man or woman pass by, led along by a child, he will draw the attention of his own children to the object, by saying, "What a *good* child that must be which pays such attention to the aged! That child, indeed, looks forward to the time when it will likewise be old." Or he will say, "May the great Spirit who looks upon him, grant this *good* child a long life."

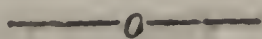
L. M. Y.



TWO IMPORTANT LESSONS.

A BOY who attended a Sunday-school in this neighbourhood (Preston) was visited on his death-bed by one of his teachers. On this occasion he addressed the teacher to the following effect:—"I have been a dull scholar, and have not got on as fast as many others; but I am thankful that I have learnt *two good lessons*:—1st. That I was a sinner in the sight of God: 2d. That Jesus Christ came into the world to save sinners."

How desirable a thing it is that every Sabbath-scholar should set earnestly about learning these two lessons! They may be learnt in any class in the school, and those who learn them effectually become the best and happiest of children. H.



AMELIA TAYLOR.

BY HER FATHER.

DIED, at Lichfield, Nov. 25, 1831, aged twelve years, Amelia Taylor, daughter of Richard and Sarah Taylor. From her infancy she was of a remarkably mild temper and disposition, and a subject of early impressions: this endeared her to all who knew her. About three years ago she was admitted into the Methodist Sunday-school at Lichfield, and her love and attachment to the school and teachers were shown by her constant and early attendance. While in health she was never absent, nor too late to answer to her name when called, for two years together. When

at school her attention was riveted to her book, and she gave much satisfaction to her teachers. Many times have the tears trickled down her cheeks while her teachers have been talking of the love of God to sinful man. She was very fond of the company of those who loved and feared God, and as she had frequent opportunities of being in the company of the Preachers who visited Lichfield, she loved them, and felt an interest in their welfare and comfort.

The subject of this memoir went on a visit to her former teacher, Miss Kidger, who was gone to reside in Birmingham, and intended to stay a week with her. On the day she arrived, she was taken very ill: though medical aid was obtained immediately, yet her disorder baffled all human skill, and brought on a consumption, which in nine weeks terminated her earthly career. She bore her affliction without murmuring. Never did I hear a murmuring

word. She said, "If the Lord sees well to afflict me, I am willing to bear it." Frequently her whole soul was engaged with God, imploring forgiveness through the merits of a blessed Saviour. She rested on him for salvation. Many times during her affliction she asked me to pray with her; and when in the family we were imploring divine mercy on her behalf, her fervour showed how her soul was engaged for the blessing.

On one occasion she said to me, "Father, what a blessing Sunday-schools have been made to thousands!" I said, "Yes, my dear, and you have found it good to be there." "Yes," she said; "and if the Lord should raise me up again, I think I shall pay more attention than I ever have done." At another time I said, "My dear, I am going to Birmingham, I shall see Mr. and Miss Kedger: what shall I say to them if they ask what state your mind is in?" She instantly replied, "Tell them I love God, and he loves me." A few

hours before her departure, when sitting on my lap, she said, "Father, talk about heaven and heavenly things :

'There is my house and portion fair, &c.' "

Afterwards she asked me to pray with her, and joined with all her might in imploring the Lord to help and save her. A few minutes before she died, her speech having failed, I asked her if Christ was precious ; she immediately lifted up her feeble hand in token of victory, and shortly after breathed her last.

RICHARD TAYLOR.

Lichfield, Dec. 1st, 1831.

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POETRY.



THE CHILD'S EVENING HYMN.

FATHER, while the day-light dies,
Hear our grateful voices rise !
For the blessings that we share,
For thy kindness and thy care,
For the joy that fills our breast,
And the love that makes us blest,
We thank thee, Father.

For an earthly father's arm,
 Shielding us from wrong and harm;
 For a mother's watchful cares,
 Mingled with her many prayers;
 For the happy kindred band
 'Midst whose peaceful links we stand,—
 We bless thee, Father.

Yet, while 'neath the evening skies,
 Thus we bid our thanks arise,
 Father, still we think of those
 Who are bow'd with many woes;
 Whom no earthly parent's arm
 Can protect from wrong and harm,—
 The poor slaves, Father.

Ah! while we are richly blest,
 They are wretched and distress!
 Outcasts in their native land,
 Crush'd beneath oppression's hand;
 Scarcely knowing even thee,
 Mighty Lord of earth and sea!
 O save them, Father.

Touch the flinty hearts that long
 Have, remorseless, done them wrong;
 Ope the eyes that long have been
 Blinded to each guilty scene;
 That the slave—a slave no more—
 Grateful thanks to thee may pour,
 And bless thee, Father!
 E. M. C.

TO PARENTS, ON THE LOSS OF AN
INFANT.

MOURN not ye, whose babe hath found
Fairer skies, and firmer ground,
Flowers of bright perennial hue,
Free from thorns, and fresh with dew,—
Founts that tempests never stir,
Gardens without sepulchre.

Mourn not ye, whose babe hath sped
From this region of the dead,
To yon blessed cherub band,
Golden lute and glorious land,
Where no tempter's sinful art
Marks the brow, or stains the heart.

Knowledge in that clime doth flow
Pure, and unallied to woe;
Peace, whose olive never fades,
Love, relieved from sorrow's shades:
Joy, which mortals may not share:
Mourn not ye, whose babe is there.

Hartford, Aug. 11, 1830.

II.